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Digest
Mishna Berura
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סימן תרע"ט סעיף א'-סימן תר"פ סעיף ב'

# Overview

## Siman 679 Seif 1:

**On erev Shabbos we kindle the Chanukah lights and then the Shabbos lights.** One recites the berachos as one does during the week, even though we kindle the lights while it is yet day.

- This is done to satisfy the opinion that maintains that once one kindled the Shabbos lights he accepted Shabbos and may no longer kindle the Chanukah lights. Most Poskim disagree; therefore, if one kindled Shabbos lights first and did not have in mind to accept Shabbos he may still kindle Chanukah lights. This is true for a man but women do accept Shabbos when they kindle Shabbos lights, therefore, she should have someone else recite the beracha of להדליק and kindle the lights for her and she may recite שעשה נסים and שהחיינו for herself. (M.B. 1)
- One may not kindle the lights earlier than plag hamincha. One must assure that he has enough oil or that the candles are long enough to remain lit until half an hour after nightfall. If he does not have sufficient oil or candles he should make sure that at least one of the lights remain lit for that period of time. (M.B. 2)

## Siman 680 Seif 1:

**On Shabbos night one must place something between the lights and the door so that the wind does not extinguish the lights when the door is opened.**

- During the week one must also be cautious not to place the lights where the wind will blow. (M.B. 1)
- If one lights in their winter room and there is a room in front of the winter room one need not be concerned that the wind will extinguish the lights since it is not inevitable. (M.B. 2)
- If one did not place something there it is prohibited to open the door. (M.B. 3)

## Siman 680 Seif 2:

**On erev Shabbos it is prohibited to place the lights in the door itself, behind the door and there is an authority that permits it** (See above siman 277 seif 1).

- The opening and closing of the door brings the oil closer or further from the light. (M.B. 4)
- It says there that it is prohibited and that is the halacha. (M.B. 5)

# Halacha Highlight

## Davening mincha on erev Shabbos Chanukah

Shulchan Aruch Siman 689 Seif 1

**בערב שבת מדליקין נר חנוכה תחלה**

**On erev Shabbos we first kindle the Chanukah lights**

Shulchan Aruch (סי' תרע"ט סע' א') writes that on erev Shabbos we first kindle the Chanukah lights and then the Shabbos lights. Mishnah Berurah (סק"א) explains that this is done in order to satisfy the opinion that maintains that once one kindles the Shabbos lights he accepts upon himself the restrictions of Shabbos and would thus not be permitted to kindle the Chanukah lights. He then mentions that the majority of Poskim reject that position and maintain that one's acceptance of Shabbos is not related to the kindling of the Shabbos lights. Therefore, in the event that one first kindled the Shabbos lights and did not have in mind to thereby accept Shabbos he would be permitted to kindle the Chanukah lights. However, this is true regarding men. Women customarily do accept Shabbos when kindling the Shabbos lights and thus if a woman kindled the Shabbos lights she should ask someone else to kindle Chanukah lights on her behalf.

Mishnah Berurah (סק"ב) relates that later authorities write that it is proper for one to daven mincha before kindling Chanukah lights on erev Shabbos. Sha'ar HaTziyun (סק"ז) explains that if one does not daven first he will be behaving a self-contradictory manner (תרתי דסתרי). The reason is that if one is kindling the Chanukah lights after plag hamincha it indicates that he is following the opinion that maintains that it is considered night after plag hamincha. Consequently, how could he daven mincha which indicates that he maintains that it is day. Poskim note that many people are not particular about this and offer practical considerations why people are not careful for this matter. Some question the rationale behind this concern since if kindling of Chanukah lights indicates that it is already night, why would it be permitted to kindle Shabbos lights afterwards? Therefore, they suggest that when Chazal enacted the mitzvah of kindling Chanukah lights they intended that on erev Shabbos the lights would be kindled before davening mincha (פסקי תשובות אות ב').